THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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CONSTITUTIONAL GOVERNMENTS.

For many ages it was supposed that kings reigned by "right divine," and that the people owed natural fealty to hereditary lords. Had this really been the case—had they been duly delegated with the authority of God, and commissioned to stand as the Creator's vicegerents to govern His creatures, then, indeed, would they have been the channel of legitimate power. They would then have been true standards of authority to which loyalty was called to bow—rulers to whom the natural fealty of the people was due in virtue of the obligations which the creature owed to the Creator, from whom "right divine" proceeds. But these claims were presumptuous pretensions, supported by might, and tolerated because of the ignorance and moral timidity of the people. To preserve those claims from being questioned, the mind had to be chained, thought suppressed, and usurped thrones continually cemented with blood. But those old doctrines which kings and nobles so arrogantly enforced, and which were so awe-inspiring to soul-enslaved nations and semi-savage warriors, are now in England and America ranked among the exploded doctrines of the past. Any attempt to revive them in these nations would be laughed at.

In the absence of "right divine" to govern, no man has the least authority, hereditary or otherwise, to rule his fellow-man in a *national* capacity. The authority of parents to rule their children is not affected by this statement. Indeed, that *is* based upon a "right divine." Neither do we question moral and intellectual *weight* (we will not call it authority) by which superior minds move inferior. We are speaking of authority pertaining to national government. No man has such *in propria persona*. The only human authority deserving respect is that springing from *representation*. This, it is true, is not delegated by God, who is the proper source of authority, but it is supposed to be the delegated power and sanction of the people, which, in the absence of the "right divine," may in a sense be considered a legitimate (as it certainly is the only legitimate) human authority.

The principle of representation is the genius of constitutional government. With a nation purely of this character it is the alpha and the omega of administration. This is professedly the character of the American Government and the essential genius of its institutions. England, though still retaining the name and relics of monarchial government, is to a great extent also a constitutional nation. Neither the *ipse dixit* of its sovereign nor the will of its nobles is the law of the land. Their mere personal *fiat* has not sufficient intrinsic weight to move even the lowest

beggar in the street. If such a person is standing upon his legal rights, he is not called upon to give place to any one, even though it should be the Monarch or the Premier of the nation. If he does give place to any one, it is his gratuitous act of courtesy—a voluntary mark of respect or good nature. If, on the other hand, official despots or their tools force him to give way, that act violates the rights of a British subject, and is at once unlawful and an abuse of power. But it is in America where a constitutional standard is lifted highest, and recognized not only as the supreme authority, but also as the only basis of administration. It has nationally no rank, privileges, authority, or power except that which the Constitution allows, or which is compatible therewith. This is according to its spirit. Official abuses, permitted wrongs, and lawless violence are another matter. To this latter nation, and its institutions and genius in reaching the object of this article, we shall now more particularly confine ourselves.

In order to mark more distinctly the steps in this important investigation, let us trace the authority of the American Government to its source, see how far it can legitimately extend, consider the principles and genius of its national institutions, and contemplate the circumstances, views, and designs of the patriotic fathers.

A persevering, soul-daring branch of a strong-minded, progressive race declared their independence! What were the grounds? The machinery of bad institutions oppressed them and destroyed the rights which God and nature had given them. Despotic power and a corrupt colonial administration cramped their energies, trod on their neck, and drove the development of man and the country back. They felt that the institutions and Government of the mother country stood directly in the way of human progress and were cruel and unjust in their workings. They exploded the doctrine of the "right divine" of the kings of the earth to govern and the authority of hereditary lords, and protested against all power and administration of such an origin. They realized that those institutions and arrangements in which monarchs and nobles had been the ornaments and the iron feet, and the people their polishers and serfs, were mostly based on false principles, and were the relics of barbarous ages. They struck down the prerogative of these kings and lords to rule and coerce the people, and would no longer receive their will and passions as law. Their presumptuous pretensions to "right divine," by which they covered their vices, evil deeds, and oppression, and justified themselves in the eyes of their serfs and mind-enslaved nations, these daring men of Independence scattered to the winds. Their own experience and all history taught them how dearly the world had paid in blood and misery for these pretensions, corrupt institutions, and undue authority and power, and how much these had kept back the development of mankind. The position which they took did not admit that men possessed authority *in propria persona* to administer and direct in a national sphere. They held that the people whom their rulers had dared to call the "herd" were the source of human authority, and that the principle of *representation* ought to be the basis and spirit of government. The result was, they delared their independence, threw off the yoke, and framed constitutional institutions and government.

Since that day, the majority and most enlightened of the mother country have nearly totally subscribed to the doctrines and actions of those soul-daring, progressive men; and England has also followed practically so close in the footsteps of America, that it will hardly admit itself behind. Indeed, on some points, the English even claim to be in advance in what might not improperly be called the great American pathway. Their royal family and aristocracy have been reduced nearly to nothing in the actual government of the land; and, in the face of old names and shadows of bygone days, the *Times* itself—a great literary relic of the past—has been found contending, ere now, that England, in the practical workings of its institutions, is really more a constitutional nation than America. Here, then, are the two strongest-minded, energetic, progressive nations proclaiming the old authority to be worthless and unjust, setting up a constitutional standard, as the only just one to which loyalty is called to bow, and acknowledging the principle of representation as the true basis, spirit, and object of human government.

Our investigation, then, has brought out several prominent points, which, as well as being true in themselves, are supported by these protestations and decisions of the American and English people:—1st. That the claims which kings and nobles have made to "right divine" are presumptuous pretensions. 2nd. That there is no authority for national government, except it be delegated—that no man possesses authority or rank in his own person. 3rd. That, in the absence of authority springing from a Divine right, the authority must come from the people—that in case of its not being delegated from the Supreme Being, who, as the Creator and Father, has an undoubted right to rule, the authority, to be of worth, must be delegated from those who are to be governed. 4th. That this must be upon the principle of representation,—as, indeed, it can be upon no other.

It follows, therefore, that the Administration, with Congress and the whole body of official characters of America, have no authority whatever in any State or Territory, even over a solitary individual, except upon the principle of representation. There is no authority in the nation to administer or appoint officers in any department or place repugnant to to that principle. The power to rule must be based upon the sanction and support of *those who have to be ruled*, and *not those who are not the subjects of that particular administration*, though they should be the whole United States besides. The rulers must be the representatives of the will, sanction, and interests of those to be ruled—no matter how small the community, or how many might be against their decision, providing their actions are not contrary to the Constitution, which their voice, as well as the voice of the whole nation, has already made the general representative of their interests and views. As soon as the principle of representation ends, or is violated, then, to all intents and purposes, authority ceases. For, if the authority of the American nation is based upon and has grown out of representation, then, as soon as representation is gone, its authority is departed. America might pertinently paraphrase the characteristic description of Iago, "I am nothing, if not a critic," by describing its authority nothing if not representative.

But are not Territories an exception? Has not the United States' Government authority to appoint its officers, if so disposed, without reference to the principle that the rulers should represent the ruled, even in opposition to the choice and will of the latter? Decidedly not! The patriotic fathers answered that question years ago. Their whole course and Declaration of Independence was based upon that very point. The very existence of the United States is a living, continued declaration that Government has no such authority. But let us now investigate this Territorial question more fully.

(*To be continued.*)

THE WAY TO LIFE.

"Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."—JESUS CHRIST.

Our Lord, when on earth, was wont to illustrate his Divine teachings to the multitude by such outward symbols as the surrounding objects of nature, the varied circumstances of life, and the general habits and customs of the people around him afforded.

In the case before us, he represents the way to eternal life and salvation by a path which is strait and a gate which is narrow; and he compares the way to destruction and death to a broad path and a wide gate; the former being traversed by few persons, but the latter by great numbers.

In order, therefore, to clearly understand and appreciate the value of the truths taught, it is necessary that we feel the force and perceive the adaptation of the similes or comparisons instituted in illustration of those truths.

Now, a gate which will admit a number of people through it is supposed to be a wide one; and a pathway which will

allow crowds of people to walk along it will naturally be a broad one. On the contrary, a gateway adapted for the admission of only a few persons now and then is likely to be a comparatively strait (or narrow) one; and a path along which only few travellers occasionally pass is likely to be a narrow one. Multitudes thronging a pathway naturally *wear* it broad, and require a wide gateway; but, on the other hand, when merely "here and there a traveller" walk in one direction, their path is necessarily narrow, and the gate for the admission of such will naturally be strait.

It will be borne in mind that the word "*strait*" means *narrow*, (as contradistinguished from "*straight*," which means *not crooked*.) Thus a "strait gate" is a narrow gate; "strait" and "narrow" being synonymous terms, like "wide" and "broad;" the adjectives of each couplet in the text being merely, for poetic variety, different words to express the same idea.

Let us now endeavour to trace the connection between the figures employed and the facts they are designed to represent and illustrate.

The way to "*destruction* from the presence of the Lord and from the glory of his power" is that of *disobedience to the Gospel*. The Gospel will prove "the power of God unto salvation to every one that believeth"—the "savour of life unto life" to all who receive and obey it, but of "death unto death" unto those who reject or disobey it. Alas, the giddy multitude *do* reject it—spurn it from them—despise its overtures of mercy—refuse to comply with its requirements—will not submit to wear the "yoke" which is "easy," or to bear the "burden" which is "light." They are determined, in spite of all the remonstrances of God's servants and all the warnings and invitations of his word, to go their *own* way; and that way leads to "destruction."

The way to eternal *life*, on the contrary, is that of OBEDIENCE *to the Gospel*. "He that believeth and is baptised shall be saved." Christ is "the author of eternal salvation unto all them that obey him," having "brought life and immortality to light through the Gospel." Alas, how few receive it!—how few obey it! Since its restoration to the world, in these last days, through angelic ministration, in accordance with the prophetic vision of John the Apostle, described in Rev. xiv. 6, some few out of the multitudes in Babylon have received and obeyed it, and rejoice in the possession of its promised blessings and in the glorious prospects that are before them of eternal "*life*" and exaltation in the presence and favour of God.

In consequence of the immense numbers who daily walk in the path of disobedience to the will of God and the Gospel of his Son Jesus Christ, their career is aptly designated a *broad way*; and their entrance into the portal of death and "destruction" is truly described as a *wide gate*. "Wide" indeed "is the gate"—"broad" indeed "is the way that leadeth to destruction,"—for "*many there be which go in thereat*.

In consequence, also, of the comparatively few who heed the latter-day proclamation of the former-day Gospel, and are found walking in the path of obedience to its requirements and to the will of God as revealed from time to time through his appointed servants, their course is fitly represented as a *narrow way*; and their entrance into "life" and immortality is truly symbolized by a *strait gate*; for "strait" indeed "is the gate and narrow is the way which leadeth unto life; and *few there be that find it*."

How great, then, should be our joy—how intense our delight—how supreme our happiness—yea, how deep our gratitude, and how high our praise to the God of heaven, who hath in these last days blessed us with the revelations of His will, and restored to his children the knowledge of the ancient and everlasting Gospel. Blessed, for ever blessed be His name for this inestimable boon! Let the hallelujahs of praise to His glorious name ever ascend, not only from our lips, but from our hearts! The straiter the "gate," the narrower the "way which leadeth unto life" may be, and the fewer "there be that find it," the greater should be our exuberance of joy, the higher and sweeter our songs of praise, and the deeper our feelings of heartfelt gratitude, when we reflect upon the fact that, through the favour and providence of God, *we* have *found* it. Yes, thanks to our Father in heaven, we are among the happy "few" who have, in these latter days, asked and received—sought and *found* the "way" of salvation and eternal life! Every true-

hearted Saint, when he realizes his happy position, can shout with a voice of gladness more rapturous than that of Archimedes, and in reference to a far more valuable discovery and a far nobler prize —"*Eureka! Eureka!*"—"I have found it! I have found it!"

HISTORY OF JOSEPH SMITH.

(*Continued from page* 264.)

[January, 1843.]

Sunday morning, 1st. The Speaker of the House of Representatives called on me to say we might have the Hall for preaching this day. Had a pleasant interview with Mr. Butterfield, Judge Douglas, Senator Gillespie, and others. In reply to Mr. Butterfield, I stated that the most prominent point of difference in sentiment between the Latter-day Saints and sectarians was, that the latter were all circumscribed by some peculiar creed, which deprived its members the privilege of believing anything not contained therein, whereas the Latter-day Saints have no no creed, but are ready to believe *all true principles* that exist, as they are made manifest from time to time.

At the suggestion of the company, I explained the nature of a Prophet.

If any person should ask me if I were a Prophet, I should not deny it, as that would give me the lie; for, according to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a Prophet; and any man who says he is a teacher or preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and impostors may be detected.

At half-past eleven a.m., we repaired to the Representatives' Hall, where Elder Orson Hyde preached from the 3rd chapter of Malachi, to most of the members of the Legislature and the various departments of the State.

I dined with Judge Adams at one p.m., and at half-past two returned to the Hall, and heard Elder Taylor preach from Revelations 14th chapter, 6th and 7th verses, on the first principles of the Gospel. There was a respectable congregation, who listened with good attention, notwithstanding the great anxiety to "see the Prophet."

I supped at brother Bowman's, where I saw sister Lucy Stringham (who was one of the firstfruits of the Church at Colesville, New York,) and many more of the Saints. At seven, I returned to Judge Adams'.

Monday, 2nd. After breakfasting with Judge Adams, I prophesied, in the name of the Lord, that I should not go to Missouri dead or alive. At half-past nine a.m., repaired to the Court-room; and at ten, Judge Pope took his seat on the bench, accompanied by several ladies.

My case was called up, when Mr. Lamborn, the Attorney General of Illinois, requested the case to be continued till the next day, and Wednesday morning was set for my trial. My attorney, Mr. Butterfield, filed some objections to points referred to in the Habeas Corpus, and, at half-past ten, I repaired to the Senate lobby, and had conversation with several gentlemen. Dined at the American House. As we rose from table, Judge Brown invited me to his room, and informed me he was about publishing a history of Illinois, and wished me to furnish a history of the rise and progress of the Church of Latter-day Saints to add to it.

At half-past one p.m. returned to General Adams. A gentleman from St. Louis told General Law that the general impression was that Smith was innocent, and it would be a kind of murder to give him up—that "*he ought to be whipped a little and let go.*" It was evident that prejudice was giving way in the public mind.

At four, Mr. Lamborn, Mr. Prentice, the Marshal, and some half dozen others called to see me. The Marshal said it was the first time during his administration that the ladies had attended court on a trial. A peculiarly pleasant and conciliatory feeling prevailed in the company, and the Marshal invited me to a family dinner, when I should be freed.

At five went to Mr. Sollars with Elders Hyde and Richards. Elder Hyde inquired the situation of the negro. I replied, they came into the world slaves, mentally and physically. Change their situation with the whites, and they would be like them. They have souls, and are subjects of salvation. Go into Cincinnati or any city, and find an educated negro, who rides in his carriage, and you will see a man who has risen by the powers of his own mind to his exalted state of respectability. The slaves in Washington are more refined than the Presidents, and the black boys will take the shine off those they brush and wait on.

Elder Hyde remarked, "Put them on the level, and they will rise above me." I replied, If I raised you to my equal, and then attempted to oppress you, would you not be indignant and try to rise above me, as did Oliver Cowdery, Peter Whitmer, and many others, who said I was a fallen Prophet, and they were capable of leading the people, although I never attempted to oppress them, but had always been lifting them up? Had I anything to do with the negro, I would confine them by strict law to their own species, and put them on a national equalization.

Because faith is wanting, the fruits are. No man since the world was had faith without having something along with it. The ancients quenched the violence of fire, escaped the edge of the sword, women received their dead, &c. By faith the worlds were made. A man who has none of the gifts has no faith; and he deceives himself, if he supposes he has. Faith has been wanting, not only among the heathen, but in professed Christendom also, so that tongues, healings, prophecy, and Prophets and Apostles, and all the gifts and blessings have been wanting.

Some of the company thought I was not a very meek Prophet; so I told them, "I am meek and lowly in heart," and will personify Jesus for a moment, to illustrate the principle, and cried out with a loud voice, "Woe unto you, ye doctors; woe unto you, ye lawyers; woe unto you, ye scribes, pharisees, and hypocrites," &c. But you cannot find the place where I ever went that I found fault with their food, their drink, their house, their lodgings; NO, NEVER; and this is what is meant by the meekness and lowliness of Jesus.

Mr. Sollars stated that James Mullone, of Springfield, told him as follows:—"I have been to Nauvoo, and seen Joe Smith, the Prophet: he had a gray horse, and I asked him where he got it; and Joe said, "You see that white cloud." "Yes." "Well, as it came along, I got the horse from that cloud." This is a fair specimen of the ten thousand foolish lies circulated by this generation to bring the truth and its advocates into disrepute.

What is it that inspires professors of Christianity generally with a hope of salvation? It is that smooth, sophisticated influence of the Devil, by which he deceives the whole world. But, said Mr. Sollars, "May I not repent and be baptized, and not pay any attention to dreams, visions, and other gifts of the Spirit?" I replied, "Suppose I am travelling and am hungry, and meet with a man and tell him I am hungry, and he tells me to go yonder, there is a house of entertainment, go and knock, and you must conform to all the rules of the house, or you cannot satisfy your hunger; knock, call for food, sit down and eat;—and I go and knock, and ask for food, and sit down to the table, but do not eat, shall I satisfy my hunger? No. I must eat. The gifts are the food; and the graces of the Spirit are the gifts of the Spirit. When I first commenced this work, and had got two or three individuals to believe, I went about thirty miles with Oliver Cowdery, and only one horse between us, to see them. When we arrived, a mob of about one hundred men came upon us before we had time to eat, and chased us all night; and we arrived back again a little after daylight, having travelled about sixty miles in all, and without food. I have often travelled all night to see the brethren; and, when travelling to preach the Gospel among strangers, have frequenty been turned away without food."

Thus the evening was spent in con-

versation and teaching, and closed by singing and prayer, when we parted, and Elders Hyde, Richards, and myself lay down upon a bed on the floor, and enjoyed refreshing rest till morning.

Tuesday, 3rd. After breakfast, called on sister Orane and blessed her little baby, Joseph Smith, and returned to Judge Adams', where we conversed with Messrs. Trobridge, Jonas, Browning, and others, on my old Missouri case of treason. At half-past nine, went to the Court-room, and had conversation with Messrs. Butterfield, Owen, Pope, Prentice, and others.

At twelve, returned and spent the afternoon at Judge Adams'. At dusk, the Marshal called with subpœnas for my witnesses. Spent the evening with the brethren at Judge Adams' in a very social manner, and prophesied in the name of the Lord that no very formidable opposition would be raised at my trial on the morrow. Slept on a sofa as usual while at Springfield.

Wednesday, 4th. At nine o'clock a.m., repaired to the Court-room, Judge Pope on the bench, and ten ladies by his side, when Josiah Lamborn, Attorney-General of the State of Illinois, appeared and moved to dismiss the proceedings, and filed the following objections to the jurisdiction of the court,—viz.:

1st. The arrest and detention of Smith was not under or by colour of authority of the United States, or of any officer of the United States, but under and by colour of authority of the State of Illinois, by the officers of Illinois. 2nd. When a fugitive from justice is arrested by authority of the Governor of any state upon the requisition of the Governor of another state, the Courts of Justice, neither State nor Federal, have any authority or jurisdiction to enquire into any facts behind the writ.

My counsel then offered to read, in evidence, affidavits of several persons, showing conclusively that I was at Nauvoo, in the county of Hancock, and State of Illinois, on the whole of the 6th and 7th days of May, in the year 1842, and on the evenings of those days more than three hundred miles distant from Jackson County, in the State of Missouri, where it is alleged that the said Boggs was shot; and that I had not been in the State of Missouri at any time between the 10th day of February and the 1st day of July, 1842, the said persons having been with me during the whole of that period. That on the 6th day of May aforesaid, I attended an officer's drill at Nauvoo aforesaid, in the presence of a large number of people; and on the 7th day of May aforesaid I reviewed the Nauvoo Legion in presence of many thousand people.

The reading of these affidavits was objected to by the Attorney-General of the State of Illinois, on the grounds that it was not competent for Smith to impeach or contradict the return of the Habeas Corpus. It was contended by my counsel, 1st, that I had a right to prove that the return was untrue. 2nd, that the said affidavits did not contradict the said return, as there was no averment under the oath in said return that I was in Missouri at the time of the commission of the alleged crime, or had fled from the justice of that State. The Court decided that the said affidavits should be read in evidence, subject to all objections; and they were read accordingly, all of which will appear on my discharge. B. S. Edwards, Esq., opened the defence in an animated speech, and made some very pathetic allusions to our sufferings in Missouri, followed by Mr. Butterfield, who made the following points:—

1st. This Court has jurisdiction. The requisition purports on its face to be made, and the warrant to be issued, under the Constitution and laws of the United States regulating the surrender of fugitives from justice, 2nd sec., 4th article Constitution of the United States, 1st sec. of the Act of Congress of 12th Feb., 1793. When a person's rights are invaded under a law of the United States, he has no remedy except in the courts of the United States, 2nd sec., 3rd article Constitution United States, 12th Wendall, 325—16 Peters, 543.

The whole power in relation to the delivering up of fugitives from justice and labour has been delegated to the United States, and Congress have regulated the manner and form in which it shall be exercised. The power is exclusive. The State Legislatures have no right to interfere; and if they do, their acts are void, 2nd and 3rd clause of 2nd sec., 4th article Constitution United States, 2nd vol. Laws United States, 331—16 Peters, 617, 618, 623; 4th Wheaton's Reports, 122, 193-12; Wendall, 313.

All courts of the United States are authorized to issue writs of Habeas Corpus when the prisoner is confined under or by colour of authority of the United States, Act of Congress of Sept. 24th, 1789, sec. 14; 2nd

Condensed 33; 3rd Cranch, 447; 3rd Peters, 193.

2nd. The return to the Habeas Corpus is not certain and sufficient to warrant the arrest and transportation of Smith. In all cases on Habeas Corpus previous to indictment, the Court will look into the depositions before the magistrate; and though the commitment be full and in form, yet, if the testimony prove no crime, the Court will discharge *ex-parte*; Taylor 5th; Cowen 50. The affidavit of Boggs does not show that Smith was charged with any crime committed by him in Mo., nor that he was a fugitive from justice. If the commitment be for a matter for which by law the prisoner is not liable to be punished, the Court must discharge him; 3rd Bacon, 434. The Executive of this State has no jurisdiction over the person of Smith to transport him to Missouri, unless he has fled from that State.

3rd. The prisoner has a right to prove facts not repugnant to the return, and even to go behind the return and contradict it, unless committed under a judgment of a court of competent jurisdiction; 3rd Bacon, 435, 438; 3rd Peters, 202; Gale's revised laws of Illinois, 323. The testimony introduced by Smith at the hearing, showing conclusively that he was not a fugitive from justice, is not repugnant to the return.

J. Lamborn, Attorney-General of the State of Illinois, in support of the points made by him, cited 2nd Condensed Reports, 37; Gordon's Digest, 73; Gale's Statutes of Illinois, 318; Conkling, 85; 9th Wendall, 212.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 1, 1858.

THE DAY OF OPPORTUNITIES.—In the economy of salvation, the world has its days of opportunities. These we term Gospel dispensations, or times of God's special dealings with the human family. Those periods in a world's history are very few. At least it may be safely said that a thousand years elapse between them. It must also be observed that these dispensations are not all of a universal character, but limited in their bearings to portions of mankind. Properly speaking, there is only one universal dispensation; for, although the first did embrace *all* the early family of Adam, it would be a mere play on words to call that universal. The world's universal dispensation will embrace all its other dispensations and take in the whole of mankind. Of necessity, therefore, there is only one universal dispensation, and the same necessity directs that one to come in last.

Putting these Gospel dispensations all together, it would puzzle the knowledge of most to trace the number to six. They have been so distant, and, because of hardness of heart, so limited in their bearings upon the children of men, that those Gospel periods are nearly all hid in the obscurity of thousands of years. They cannot be traced at all in the history of most nations, though some of them date their existence and histories back to fabulous ages. We read of but one dispensation given to the Gentiles. That appears to have been the broadest in its operations: nevertheless, it must have been comparatively limited in its unperverted developments. An apostacy soon came; and for about seventeen centuries, the whole eastern hemisphere was shrouded in spiritual darkness.

Doubtless the world started its course with the Gospel in its possession and within the reach and knowledge of all. But, because of their wickedness, they were scattered, broken up, and cursed with many tongues. They soon lost every pure relic of the Gospel, and even the traces of their own origin in time became extinct,

while the Creator was altogether forgotten, and unknown gods worshipped in His stead.

In most cases, since their forefathers lost it both for themselves and children, *their day* of Gospel opportunities has never returned to the nations. Indeed, since they have been nations, they have never known such a day. Their ancestors in the early ages saw it, but let it pass away without catching its light and transmitting the same to their descendants. Many national branches springing from those roots have shot out, reached maturity, and then disappeared with decay, without ever feeling the Gospel sun. In what is termed the Christian dispensation, nine-tenths of the world could not even have heard the name of Christ, much less have felt the influence of the unperverted Gospel during the existence of the pure Church. Indeed, nearly the same can be said of modern Christianity as far as its practical influence goes. Those nations of the past, as well as the present, will never find their Gospel day until it returns in the dispensation of the fulness of times, embracing the living and the dead.

These dispensations are something like stages in the world's probation, at which it stops at certain measured periods, then re-continues its circling course anew; for God moves all things along in a complete and unbroken circle. Destiny moves with the world, and stops at each of its stages but *once* in its single circle. It cannot stop *twice* at the same point in *one* revolution, nor will it pass those points again until it *re-travels* its progressive rounds. When destiny—a dispensation—a day of opportunities, appears in any part of the world, or stops at any nation, unless the people are prepared to embrace it and travel in its course, it will continue in its circle and leave them behind. Dispensations are like time and tides—they wait for no man,—no, nor for nations either!

When a dispensation, or the *same* day of opportunities, occurs to a people more than once in the world's cycle, it is not because the world stops twice at any one point, but because they place *themselves*, or are placed by Providence, at *more than one* point. They could also *travel with* God and Destiny, and consequently they would always have a day of opportunities, and not only receive but continue the Gospel dispensation with them. The latter has not been the case with any nation. The former, however, has been true concerning Israel.

The chosen seed, through their transgressions, lost the destiny of Israel. Those wicked generations who did this will never find their day of opportunities again until it comes to them in the spirit-world. But God had confirmed that destiny upon the holy fathers, and therefore those wicked children could only lose it for themselves and certain generations of their descendants, until an appointed time should come in. The Lord revealed to the Prophets as early as the days of Moses that a remnant of the chosen seed should find the lost day or destiny of Israel and bring salvation to their fathers' house and blessings to all mankind. Ephraim was the one called to this honour, and to be the heir of the promises and Priesthood, as intimated in the following Divine language:—"I am a Father to Israel, and Ephraim is my *first-born*."

To accomplish these purposes, God placed Israel at *more than one point*. This is not merely true spiritually, but it is also true *geographically*. And why was this? Because the destiny of the world also moves *geographically*. And in this we see the harmony of God and Nature—the blending of the spiritual and natural. Ever since the flood, civilization and the dominant national power have travelled from the east westwards. Had God, to fulfil His purposes, driven civilization *back* eastwards—had He designed that Israel should find their destiny in the land where it was lost,

the course of the world would have been thrown out. It is evident that had God gathered Israel to the east, to let them there find their glorious destiny as the head of the nations and the presiding power of the world, it would inevitably have driven civilization *backwards*—thrown nature out of her course, and turned emigration eastwards. Old, worn-out portions of the earth, that are burdened with population and corrupt and tumbling institutions, would then have to become the centre and arena of a Millennial reign, while a virgin, fruitful, and comparatively unpeopled hemisphere, towards which civilization *was* travelling, would have been left waste—a home for savages and beasts of the forest. Indeed, we have no reason to suppose that it would be possible to bring about a Millennium thus and make Israel the head of the nations. Evidently in such a case the nations would have to be swept nearly altogether away with their institutions, and Israel have none left over which to stand as head. God has therefore taken the children of Ephraim westward, that they might catch the cycle of their destiny as the world goes round. They *lost* it in the east, they *find* it in the west. The east is now a land of thick darkness and heathenism, and it will never have the light which it lost until that light goes from the west. Ephraim will send it round, and the west will reveal the sun of the world, emitting glory to all, but moving with the west.

There are special dispensations and Gospel days of opportunities, and there are others of a general nature. The former are but few, and are of the highest order. The latter are more numerous, and embrace nations and individuals generally. Thus all have their day of opportunities, though it is only in few cases that it has been of the highest or Gospel character. Now, when civilization and the providence of the world comes round to a nation, and that nation drives them away, they are lost to it for ever in this sphere. The providence of the world cannot stop, but moves on and asks admittance elsewhere. Thus, though that nation will meet with inferior days of opportunities, it has lost the greater destiny which it might have possessed. Israel appears to be the only exception; and to make it such, we have seen that God has taken them from the east and located them on the opposite point—the west. We cannot expect God to work in such an extraordinary manner to let wicked nations find a lost destiny as He did to fulfil the covenants made to holy sires on behalf of a righteous remnant of their seed preserved for that great purpose.

America is a frightful modern example of a nation rejecting a Gospel dispensation, as well as losing its general day of opportunities. What a glorious destiny it might have reached! Yet what a horrible wreck it is soon likely to become! We shall not dwell upon this point. Its sad state of anarchy, wickedness, abominations, and horrors of every kind is too palpable to require comment. That generation of Americans who have rejected the Gospel and lost their day of opportunities, excepting individuals, will never find it again until the doors of the great prison-house are opened, and the cry of repentance and the voice of mercy are heard.

Having, we hope, brought the minds of our readers to reflect on the course of God's special and general Providence, and shown how few are the days of opportunities, and how awfully solemn it is to lose them, let us apply the principles and weight of our subject to the European mission. This is the special object of our article; and we wish it to be understood that all which has been said will bear on this case. Let our *readers* make the general application, and we will add a few closing remarks.

This is especially a day of opportunities with the Church in Europe, and especially the Priesthood thereof. Such a day has never occurred before in its history. The work of God, with scarcely an exception, is committed to the native Saints. The native Priesthood have nearly the whole administrative and presiding power. Saints, will

you, then, improve YOUR *special day?* Ye Elders and officers generally, will you you now show *what you are* and *what you intend to be.* This is YOUR *day of opportunities!* God Himself has proved it in committing His great work to your charge. It will test you, to your everlasting honour or disgrace. If you lose this day, it will never return again. It is true you might have offers of minor periods of opportunity. But this is your appointed time—this is your day! Remember, if you imagine that your day will be found in Zion at some future day, and that then you will show *what you are* and *what you intend to be,* instead of finding it now and doing it here, you are most likely to be disappointed. Oh, brethren and Saints generally, we would that we could make you fully alive to the importance of this period both to the Church and to yourselves,—yes, and even to your generations after you; for they will share the honour, if you win,—but the disgrace, if you lose. Who shall say what your destiny will reach, or what great results will spring from your present actions, if you are now true to yourselves and to your God. Brethren—Saints, let heaven and earth now see your determination not to dishonour *your day* of opportunities.

THE ANGEL'S MISSION.

(*Continued from page* 268.)

Thus, then, we see that Moroni was the deputed angel through whose instrumentality the ancient Gospel was restored to the world of mankind; and that John the Baptist was the appointed messenger who restored the power to preach that Gospel and to administer the baptismal ordinance to repentant believers; while the other angelic personages alluded to imparted additional official powers which were necessary to the confirmation and furtherance of the objects of those previously bestowed. All, therefore, were inclusively represented by the "angel" spoken of by the Revelator John. Moroni was undoubtedly *the* "angel"—the particular angel referred to, standing, as he did, as the initial representative of the others who followed him and performed their respective parts in the administration which *he* opened. He was not *the* "angel" prophetically referred to, however, in his *merely* individual capacity, *isolated* from the others, but in *connection* with them.

The everlasting Gospel had to be dispensed to the nations of the earth by angelic ministration,—not merely *its first principles,* but THE GOSPEL—the *entire* Gospel—the *fulness* of the Gospel, including all its doctrinal and practical principles—its ordinances, keys, gifts, powers, blessings, and various privileges,—everything that belonged to it.

Now, the everlasting Gospel involved and comprehended many principles,—which, to be of any service, had to be taught; many ordinances,—which, to be of any use, had to be administered; many gifts and powers,—which, to be of any benefit, had to be imparted; many blessings and privileges,—which, to be experienced, had to be bestowed; many keys,—which, to be of any advantage, had to be conferred. These things could only be had by being communicated; and they could only be communicated by those who possessed them, and whose official duty it was to transfer them.

Moroni's individual, particular mission, which was essential to and had to precede the others, was, as before observed, to restore the Records which contained the fulness of the ancient Gospel, and to impart all necessary instructions, and convey authority from God to the chosen Joseph, to translate and publish those Records to the world. There his personally official duties ended. But when that particular work over which he presided was accomplished, other duties were necessarily required to be engaged in, otherwise the world would have been but

little the better for what had already been done. Supposing mankind to have believed the first principles of the Gospel from reading them, when published, how much nearer salvation would they have been for believing them without obeying them or fulfilling their requirements? "He that believeth *and is baptised*," says Jesus, "*shall be saved.*" "Repent *and be baptised* for the remission of sins," says Peter, "and ye shall *receive the gift of the Holy Ghost.*" If, then, mankind, through reading the Gospel, as taught plainly and fully in the Book of Mormon, had believed the same, they would have required an authorized administrator to baptize them "for the remission of sins," that they might "receive the gift of the Holy Ghost," and be "saved." They would, in short, have to "observe all things whatsoever" the Lord "commanded" his servants to teach them,—which they could not do, unless such teachers were sent to them, empowered to administer the required ordinances.

As, then, Moroni's commission ended where it did, it was evidently necessary that others should be sent to take up the work of restoration where he left it. John's part of the "angel's mission" was to ordain the Divinely-chosen Joseph to the lesser priesthood, (which was held during the Mosaic dispensation by a portion of the tribe of Levi,) which, in the Gospel ministry, empowered its possessors to preach the first or leading principles of salvation, and officiate in the initiatory ordinance of water-baptism. There his particular mission ended. But all repentant believers who received the remission of past sins through baptism were entitled (by "promise") to the gift of the Holy Ghost, through the laying-on of hands, which gift could only be sealed upon them by a servant of God authorized to officiate in the sacred ordinance pertaining thereto. This power or function belonged to a higher grade of priesthood —the Apostolic, which, after the death of Christ, held the keys of what is frequently called the Melchisedek order of priesthood, the same having been transferred by Jesus to his Apostles, the presidency being vested in Peter, James, and John. They accordingly came, subsequent to the ministration of John the Baptist, and transferred to Joseph the keys of authority which Jesus had bestowed upon them; which thus enabled him and those whom he ordained as his coadjutors to confirm and carry on the great work committed to him with additional power, and to effect those purposes and consummate those designs of the Gospel plan which could not otherwise have been accomplished. If faith, repentance, and baptism had been all that was required to save, exalt, and perfect mankind in the kingdom of God, then the "angel's mission" might, perhaps, have been confined to Moroni and John. But such was not the case. We have seen that the gift of the Holy Ghost, which is designed to bless mankind—to produce and enable them to manifest the signs of true faith, such as healings, tongues, interpretations, visions, prophecy, and various miraculous and spiritual gifts and powers,—also to support and strengthen the soul during its trials, afflictions, and weaknesses,—to enlighten the mind in spiritual and eternal things, past, present, and future,—to fill the heart with joy and delight, and enable man in all things to fill up the full measure of his creation.

Again: This is not only an Apostolic, but also a *gathering* dispensation. The ancient Prophets frequently allude to the great latter-day period of time when God would gather his people together, and cover them as it were with his protecting hand, as a hen covers her gathered brood under her wings, while his long-threatened judgments should descend, the vials of his long-restrained wrath be poured out, and war, pestilence, and famine combine to desolate the ungodly nations who pervert His Gospel and reject the messages of His servants. It was necessary, therefore, that some one, called of God as were Moses and Aaron, should be vested with due authority to open and commence this mighty gathering and direct its workings. Hence Joseph the Seer received the keys of this administration at the hands of Moses, the ancient Leader of Israel

This is likewise a *patriarchal* dispensation—one in which the blessings long promised to Abraham's seed will be ratified to and fully realized by the faithful latter-day Israel of God. And not only so, but it is a dispensation in which those who have in ages past died without a knowledge of the Gospel and the true principles of life, but have had the means afforded them of hearing the same declared to them in the spirit-world, will be privileged with having all the outward

ordinances of the Gospel administered on their behalf to their representatives on earth, that thus a bond of union may be effected between the living and the dead, and sealed in the Temple of God, and that in the peaceful Millennial era the families of Israel, in their respective organizations, may together reap the glorious promises made to their fathers, and obtain and enjoy their inheritances upon the renovated earth. Hence, in order to bring about these purposes of the Almighty, the requisite powers to administer the *patriarchal* and *sealing* ordinances of the ancient Gospel were transmitted by the Elias and Elijah of former dispensations to the Prophet, Seer, and Revelator of these last days—Joseph Smith.

(To be continued.)

ANTI-MORMON OBJECTIONS ANSWERED.

(*Continued from page* 270.)

OBJECTION.

"Mormons profess to bring the doctrine of baptism for the remission of sins out of the Scriptures, where there is not even the shadow of it. If taught anywhere in the Scriptures, we might expect it to be taught by Jesus Christ. He nowhere, in his discourses or parables, connects remission of sins with baptism, but connects this blessing with faith in his mediation. (See John iii. 14—16; Luke xxiv. 46, 47; John x. 7, &c.")—"*The Mormon's 'Only Way to be Saved'* NOT *the Way to be Saved," published by P. Drummond.*

ANSWER.

"Mormons" undoubtedly *do* "profess to bring the doctrine of baptism for remission of sins out of the Scriptures." It is indeed a doctrine so plainly and pointedly taught therein that we are certainly astonished at the bold assurance of the man who, professing such an intimate acquaintance with Scripture as does our negative "friend in London," daringly hazards the reckless assertion that "there is not even the shadow of it" in "the Scriptures." Just as well might he declare of baptism itself, or any other doctrine of the Gospel, that "there is not even the shadow of it" to be found in "the Scriptures." John the Baptist, according to the testimony of the Apostle John, "was a man sent from God." And we find that the inhabitants of Judea "were baptised of him in Jordan, *confessing their sins.*" (Matt. iii. 6.) Why confess their sins at the waters of baptism? Because that ordinance, when preceded by true repentance, was *for the remission of sins.* What says Mark, in allusion to the same occurrence?—"John did baptise in the wilderness, and preach the baptism of repentance *for the remission of sins.*" (Mark i. 4.) What says Luke upon the same subject?—"The word of God came unto John, the son of Zacharias, in the wilderness; and he came into all the country round about Jordan, preaching the baptism of repentance *for the remission of sins.*" (Luke iii. 2, 3.) What said the Apostle Peter to the enquiring multitude at the day of Pentecost?—"Repent and be baptised every one of you in the name of Jesus Christ *for the remission of sins.*" (Acts ii. 38.) What said Ananias to Saul of Tarsus, after his conversion to the religion of Christ?—"Arise, and be baptised, *and wash away thy sins.*" (Acts xxii. 16.) It will thus be seen that while "Mormons profess to bring the doctrine of baptism for the remission of sins out of the Scriptures," their profession is no idle boast; for texts of Scripture of the plainest and most pointed character are here cited to speak for themselves; and surely none but those hopelessly blind characters who *will* not see will venture to affirm, with our objector, concerning this doctrine, that "there is not even the shadow of it" to be found in "the Scriptures." There is evidently "not even the shadow" of truth and honesty in his absurd remark! We proceed, however, to examine his next position.

Says he—"If taught anywhere in the

Scriptures, we might expect it to be taught by Jesus Christ." Does he, then, "expect" to find every item of doctrine which was personally "taught by Jesus Christ" recorded in "the Scriptures?" If he does, he will expect in vain. And as to not finding the doctrine in "his discourses or parables," it is evident that many doctrinal truths and facts are taught in the Scriptures, to prove which Mr. Drummond's "friend in London" cannot quote even one passage from Christ's "discourses or parables." Christ taught many things which are not recorded by Mathew, Mark, Luke, and John. And it does not follow that a principle must be false because we cannot cite chapter and verse from the records of Christ's "discourses or parables" in verbal proof of it,—especially when the plainest of evidence is deducible from other portions of the sacred history in close connection therewith. If the "man sent from God, whose name was John," unto whom "the word of God came" to preach the doctrine which our opponent impiously ignores,—if Peter, the Apostle of Jesus Christ, when under the special influence of the Holy Ghost, preached and urged that doctrine, and Paul, the Apostle of the Gentiles, practically corroborated its truth,—we would ask, Is the doctrine to be set aside by us, because Mr. Drummond cannot find a text upon the subject in the recorded "discourses or parables" of Christ, or because he is so blind that he cannot see "even the shadow of it" in those parts of the New Testament Scriptures where every school-boy knows it *is* taught?

Says the objector—"He nowhere, in his discourses or parables, connects remission of sins with baptism, but connects this blessing with faith in his mediation." Undoubtedly Christ connects the blessing of the remission of sins, as he does every other blessing of the Gospel, with "faith in his mediation." But does it thence follow that baptism is *not* for the remission of sins?

Let us, however, examine the texts to which our objector directs attention, and see how far they support him in his statements, or how far they militate against the doctrine of baptism for the remission of sins. The first one alluded to is John iii. 14—16:—"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life." Not only does this passage say nothing whatever against "the doctrine of baptism for remission of sins," but it is also silent upon the point which it is referred to as proving. Faith in Christ is the subject treated of, but "remission of sins" is not mentioned in connection with it.

The next text is Luke xxiv. 46, 47:—"Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Here both repentance and remission of sins are mentioned as subjects for apostolic preaching; but nothing is said against baptism being the appointed ordinance for sealing that remission. Neither faith nor baptism is spoken of in the passage; and if the non-mention of baptism as following repentance shows it to be non-essential, the non-mention of faith as preceding repentance must show faith to be non-essential. But both are necessarily implied, as repentance alone would never secure remission of sins; and, according to the Apostles' own preaching and teaching, baptism is "FOR *the remission of sins.*" This text, while it declares nothing contrary to the baptismal doctrine of "remission of sins" as "preached" by the Apostles, "beginning at Jerusalem," on the day of Pentecost, it, like the other, is silent upon the subject of "faith." Remission of sins is certainly connected with faith in the mediation of Christ,—but this passage does not declare it.

The remaining text referred to is John x. 7:—"Then said Jesus to them again, Verily, verily, I say unto you, I am the door of the sheep." What there is in this, or in the "*&c.*" following, that contradicts the baptismal doctrine of "remission of sins" as preached by the Apostles of our Lord, or "connects this blessing with faith in his mediation," or with anything else, we are totally unable to conceive. To our sagacious "friend in London," therefore, belongs all the honour of the discovery. We, at the same time, believe as firmly as he professedly does, that Christ our Lord is "the door of the sheep," and that all who enter through that door, by obedience to him, or the principles which he taught, and follow him in the regeneration, will

be "saved." He is "the way, the truth, and the life;" and hence all who approach the Father in his name, as the good shepherd of the sheep, and the living "door" of the fold, avail themselves of his mediation, tread the path which he laid out, follow his example and footsteps, and live in obedience to all the requirements of his Gospel, will assuredly be "saved" in his kingdom and enjoy the blessings of eternal life.

It will thus be seen that we as fully believe the "blessing" of "remission of sins" to be connected with "faith" in the "mediation" of Jesus Christ as does our objector; but that does not in the least nullify the Scripture fact that *baptism* is intimately connected with that "blessing." Mr. Drummond and his friend may quote as many passages as they please to prove the former connection (and there are many Scripture texts far more pointed and suitable for that purpose than those which he has selected); but when they have laboured in that direction to their heart's content, the truth observed from the other point of view will still remain unaltered and undisturbed. The ancient Apostolic "doctrine of baptism for the remission of sins," however it may be assailed or denied by its opponents, still remains true and in accordance with the word of God, unaffected by them and undoubted by us.

(To be continued.)

PASSING EVENTS.

GENERAL.—The central part of the city of Christiana, capital of Norway, has been destroyed by fire. The express trains running between London and Brighton are now performing the journey of over 50 miles in 70 minutes. A rainbow of a brilliant red colour was observed in the west, opposite the sun at its rising, a week or two ago, in the neighbourhood of Wigton. It is stated that a Neapolitan squadron is fitted out in anticipation of an attack from Piedmont. Last advices from Bombay state that Lucknow fell on the 19th of March: 117 guns were captured, and about 2,000 of the enemy were slain during the siege; but about 50,000 escaped: the army was in pursuit of the rebels. Stewart's Brigade captured Chunderee on the 17th March. The 2nd Brigade of the Central India field force laid siege to the Hill Fort at Chunderee on the 8th; and on the 17th it was stormed and taken. The Calpee mutineers have taken the Fort of Churbard, and made the Rajah prisoner. The Rajah of Bampoor's territory had been abandoned by the rebels, and confiscated to the British crown by Sir R. Hamilton.

AMERICAN.—The Senate has passed a bill for the admission of Kansas under the Lecompton constitution. The House has amended it by a bill providing that the constitution shall be submitted to the popular vote, and that, if thus ratified, Kansas shall be declared a sovereign State; but that, if rejected, the people shall frame a new constitution, which Congress will be called upon to receive. The Senate has rejected this amendment and voted to adhere to its own bill. It is expected that the House will adhere to its amendment; and then, should the Senate refuse to recede, the question will be as far off settlement as ever.

VARIETIES.

IT is much easier to conquer our passions than to satisfy them.—*Arbouin.*

THAT which is good is often better for being short. We gain by brevity what is lost by much speaking.

IF men would take half the pains to be what they ought to be, which they take to appear what they are not, they would be much better than they are.—*Arbouin.*

REVENGE.—"A revengeful spirit is often as effectually gratified by imposing hard and humiliating terms of reconciliation as it possibly could be by making the severest retaliation. No offender is so severely punished as he who is obliged to degrade himself in order to obtain a pardon. And as all revenge is unlawful, we should be extremely careful not to gratify it at the very time and by the manner in which we are dispensing pardon. To convince a brother, not to degrade him, is the object we are to seek."—*James.*